

M-275

Tuesday, February 20, 1962

Played on Thurs. May 17, 1962

Lotte Karman
Hilda and Robt. Gardiner
Lita Harrison
Claire Leffel
Taylor Morris
Helen Crabbe
Robt. Schoenholt
Terry Owens

February 20, 1962 Tuesday

Played on Thursday May 17, 1962

QUESTION: (May Ripps) For the past few weeks, a couple of months I should say, I have gone thru a period of uncertainty and of change towards work. Mostly, I couldn't find any central point within myself to come back to. Suddenly I felt a change and it was interesting to me because the change that I felt was almost a physical one. It was physical and something else besides. It was an experience. With it came the belief that there is something within myself. The way I find myself now, I feel that I have got to be more careful about holding on to myself and not let myself go out as far as contact with other people goes. (...?)

ANSWER: It is a very difficult question. The interest in work, of course, goes up and down like any other thing here on Earth. In my ordinary life, if I take the experiences that I have, I remember well enough that with certain things the interest and enthusiasm that I started with. And it waned a little bit. And after a little while, it got too difficult and then I let it go. After a little while I was interested again. And I was constantly effected by a variety of different kind of conditions which go one way or another. And I found that in all the experiences; everything that I am interested in in ordinary life, in exactly the same way. I may start with something that is on a great level and after a little while it would drag and I would lose all kind of interest. And sometimes it never came back anymore; and sometimes it came back in a different kind of form. I got a second wind, and things of that kind. The same thing is true, absolutely true, of work. I can not expect that under the conditions in which I live, and when I am constantly effected by the conditions of ordinary life, and when that constitutes more than 99% of my time and energy, my thoughts and feelings are devoted to that. And when I try to introduce something of a little different kind of nature or, rather, something which is quite contrary to my ordinary natural conditions, and something that I also realize that in ordinary life I don't need. Then how can I really expect something to change me, not only overnight, but even to change me after a certain length of time. And therefore, this period of beginning, one year, two years, three years, maybe longer. I try to keep something as

if it has more reality than it actually has. I start to believe in it as a possibility; that I would like to go in that direction provided the circumstances are right. And I also know that certain things are not so good; and that I will not go in that direction and I will also take that kind of conditions for myself because I know that it is the only way by which I give in, in this negative attitude, instead of opposing it. I think I have to learn how to sail with the wind. I do not know enough about tacking against the wind. When I go with the wind, sometimes I sail with ~~the~~ the wind, sometimes I sail with the current; and and sometimes I sail because I am so clever and I can sail. But the result is that I experience certain things that I call, for that, interest; things that give a certain definite tone to my life which is different from the usual one. And, in general, I would say that I wake up a little bit more and I see a little bit more of something in my life which has changed. And, for that reason, I am not only interested but I would like to pursue it further. It is not anything that really has anything to do with myself. I have no form for it. I have an inclination. I have a certain desire. I also can have that ^{wish} ~~wish~~ that I know it ought to be filled. I can bring to it a variety of different explanations, theoretically, of my emptiness and of the necessity of fulfilling a function that I believe that it is doing the right thing; that I ought to make my religion and my philosophy of life, All of that I think has something to do with my own. But, in reality, I do not think it has. If I am 99% subjective to conditions of life, the conditions of life will also effect my desire to work. Now, what is the result? At a certain time, I find that I am really interested. At that time, I think that I understand a little bit. And at that time I say, "Yes. It is right and I wish it would continue." This can be quite honest. And I then will be grateful that I have that kind of attitude or that somehow or other it came to me. Now, the day or the day after or the next week, I see this

go. And there is nothing apparantly that I can do about it. I can say I will redouble my efforts. I really want to have again what I used to have. Again I mix up yhis desire for a result with something that I can not apply in that direction becuae I have to learn how to take things as they are. And, at the same time, I can only have towards myself an atgtitude of honestly wishing to be awake. That is why I emph- asize, all the time, the question of awareness. If my desire is linked up with that, and, at certain times during the day, I remember that that is involved in work, then when I try to wake up, when I make that effort to be aware of myself in the conditions inwhich I am, then I also know that in that state, I have a different kind of vision which is not the same as that what is coloring my ordinary life. This is the only way that I can get away from the 99%. If I judge it as something that occurs to me as an experience I have, even if it is an experience of work, it is still colored by the ordinary laws of ordinary life. The introduction of that what is an effort to be awake enables me to be, at a certain time, different from my usual state of affairs. And in that condition, I will see what I can do. And in that condition I will also know that at certain times I can not do anything aboutnit. The only solution is that I try to remember; I try to remember myself. This is all that is given. It is explained how to do that. But it is not trying to be a good man, trying to do this, trying to be kind to your father, don't forget this and that. None of these laws apply. That kind of morality does not cut any ice anymore. I have to be. It is a question that I am. Then, when I see I am in a good state, that I am again interested, then again do not fall asleep with that interest. It is that interest that will help you to wake up . And, if it is not translated into waking up then also the interest is subject to decay.

QUESTION: That is what I wanted to know ... how to use it.

ANSWER: Yes, It is all the time A B C, all the time. There is no other

way. It can not be any other way. It can not be any way connected with any of the centers. ~~It~~ It is not realized, it is not understood that I cannot use my ordinary functions. I have to from, I have to develop a new faculty. It is something that I do not have. My mind is incapable of looking at myself impartially. This has to be developed. And whenever I am confronted with conditions of life, even including the thought about work, they are also subject to the law of gravity, the law of nature, the gradual disappearance of my interest in work. But, each time when I have that, when I think about work or when I don't think about work but someone reminds me that I exist or someone I see, who I criticize, some kind of emotional involvement at the most unforeseen moments during the day, I am reminded, somehow or other, of the possibility that I am asleep or that I was asleep, that I (...?) myself in my sleep. And then I have, at that moment - and do not let anyone tell you ever different - at that moment I have for that moment, energy to wake up. Even if it is for that moment. This is the obligation I have. The thought about work, the feeling, everything that concerns my unconscious existence, all have in them, at certain times, the possibility of helping me because in that, as an expression of God's manifestation on Earth, God is there. If manifestations do not exist with something of God in it, what would it mean? It may be small in quantity but in principle it is there. And then, when I wake up, then I link myself, that what is within and of a God-like nature with that what is outside and also represents God. And it is in this connection, this making contact, that I, as manifestation, become God-like. For one moment maybe, maybe two moments; nevertheless, they are eternal. So, this is the solution. Throw away all ideas that you ought to get back what you had. The only thing that you can have is that at this moment, a moment of realization of yourself existing. And this is the only thing that will help you. It is the only thing that will last. The past is memory. It has no more

reality. Even the memory of ~~moments~~ moments of realization into the past, are past. They have no further value than only perhaps, in thinking about it, they can form a foundation on which you stand and with which you have then perhaps a little ~~bit~~ more desire to wake up. But it has to be translated into waking up. It is the only way.

QUESTION: (Berry Owens) Several months ago I spoke about a feeling that overtakes me like an avalanche in ordinary life. And I spoke about my inability to be present at that time. Your answer was of great help. I see that it really is an obstacle for me. And the recognition that it is an obstacle has given me a new kind of determination. And the other thing that helped me was the way you had given a method of step by step, ~~process~~ of sensing, waking up, losing it, having the thought, sensing, waking up. In the past few months, I have ~~made~~ in connection with this feeling made many attempts of this nature. And only upon a few occasions was I able at all to even carry ~~it~~ out the idea of trying to sense and wake up. And I feel that the difficulty with those two was that the intensity of my awakening was very minimal and as aside from being short in duration it was not very deep. And then, when I would lose it again, the feeling was there as though I had never even been awake for a moment and the effect of the feeling was just as powerful. The first time that I was able to wake up, I continued this effort for about five minutes but when I fell asleep the effect of the feeling still persisted. Then it really became too powerful for me. The second time I saw a curious thing. That was that this so-called feeling was really generated by my thought rather than by something I would call feeling. In other words, there were a lot of things going on in my mind which made it continue. And so I see that the enemy is really a little bit different than I thought and I also see that it is much stronger too.

ANSWER: You know, an emotion takes you up, your thought takes you up. It takes energy to think. It takes energy to feel. You find yourself sometimes in this kind of experience. When you find yourself, it means that there is a moment in which you realize that you are effected by a thought or a feeling. When it is not too intense, there are two ways of going around a thought or a feeling. The emotion, let's take as an example because I think that both thought and emotions come together in your body as expressing something in a certain form of manifestation. Let's take the feeling first. I am busy in doing something and either someone tells me or I have a disappointment, something I do doesn't work, something that takes me at that moment completely up, even to the extent of swearing out the conditions I meet or that I happen to hit my finger or something goes wrong. And I become emotionally involved; blaming God if I swear or blaming conditions or blaming the chair in my way and I have a shin bone that hurts me now and things of that kind. Even a thought about somebody else. I think about how stupid so and so is and why can't they be otherwise because I myself would have been such and such. I am now in this state. I do not know it until something in me happens to be awake a little bit and I see it. At that moment, I am reminded. I also connect it with work. I think at this time that if my interest is strong enough... many times it is not, but there are ~~moments~~ moments in which it is strong because I already see that I lose a great deal of energy by giving in to the emotional state and, for some reason or other, there is a balance in me that says "No. I should not lose that amount of energy." So, because of that, I wait a little because I want to give it attention. I try now to see what it is regarding work. Supposing, I say to myself, if I were now awake, what would now happen? Or supposing if I were conscious would I be effected like this? Or just even the fleeting thought of "Let me try to see myself." I see myself. Instead of continuing to see myself, and not let the energy continue to focus the emotion.

expression is concerned, I now use that energy for collecting. You see, I try to stop it. I know I go against something very strong. I know that that strength will persist. I am really involved. I really swear. And I am really angry. And I have the right to be angry. This is the first thing I must see.

QUESTION: I don't understand that.

ANSWER: That you have a right to be angry?

QUESTION: What does that mean?

ANSWER: A right? That you are entitled to be angry. It is a human emotion. You are, as a human being, entitled to have that emotion. You see? Do not say, "I should not have it." No. I have it. And I am effected. I do not close my eyes to being effected. I want to be effected because if I close my eyes or if I say, "Do not," I will limit the field of my emotions. Everything that I experience I want to keep. I will increase it. Afterwards, I will decrease it when I have the wisdom; what to ~~know~~ throw out and what not to throw out. In the beginning, I do not know what to throw out. Therefore, I will take everything that I can experience. And I open my eyes and my heart to that kind of experience and I find myself angry. Now I have an idea about work. I have the idea that if I see myself ~~that~~ that perhaps this energy could be used for another purpose. Not to counteract it, not to undo it, not to go against it, but for the purpose ~~of~~ of trying, in the first place, to collect myself. Sometimes I can do it. It is not easy but it can be so strong that I say, "Here. I see myself." And it is in this moment in which my emotional energy gives out but it is converted into something that now has to ~~do~~ do with a certain state of myself collectedly in a collected state. If it is strong enough I can sense, but in many cases ~~xxxxxxx~~ I can not sense. The emotion is too strong. This is one way. However, by linking it up with setting up next to it something else in which I temporarily live, that is not quite as much (...?)

and it will hear me.

QUESTION: That sound right but why didn't this.....

ANSWER: Because it was not strong enough and you did not have the state of collectedness in between. That is why, you see, you have to look at these things as energies which belong to a certain place. They are energies represented. Energies are forces in action. It is a certain, sometimes, quantity of material which goes in a certain direction according to a movement. It is sometimes a quantity of material which is represented by its mass, its ~~own~~ weight in respect to something towards which it will fall if it can fall, or towards which it would go if it is effected. It is an energy of place, If it happens to be in that place then it is that energy, which at any one time, when a force can become active, the potentiality changes into an actuality of it changing into an energy of motion. This energy has, of course, not only a force but has the ability of creating a condition. This creation of a condition in an emotional state means that my emotional center which is subject to the law of ~~quartz~~ vibrations, that is, that is how I consider how emotions work in me, gives me a certain condition in which there is a ~~certain~~ vibration rate of a certain kind. I do not care ~~what~~ it is. It is of a certain kind; the same way as the note Do ~~on~~ on the piano has a vibration of a certain kind. Now I have a problem that this form of energy which gives that kind of vibration is not suitable for work because for work that is of a different nature, of a different kind of level, my energy of my ~~own~~ emotions, as represented by my ~~own~~ emotions is rather coarse. Or, in any event, it is not sufficiently fine enough. The collected state means that in that moment of the continuation of my collected state for several moments, produces now, as it were, in a little factory, a conversion of that energy into something of a different, higher quality. It is a conversion. It is a little factory where this takes place. The process how it takes place

psychologically, what I do regarding it, who is manager of the factory and all that doesn't (...?). It is a process that will be carried on providing I am in this collected state in some form that I call being away from the ordinary level of ~~the~~ Earth. I simply use that terminology in order to illustrate that something on my part has been introduced that is a little more awake. And, to the degree of more awakeness, to that degree energy can be converted. Now, afterwards, when I again try to see myself in this state of emotional upset, I have a form of energy by which I can stay awake. You see? The energy has partially been taken from my emotional quantity, converted into another kind of energy which now is of the same quantity but it vibrates differently and therefore has become food for the maintenance of my awareness. You have to see ~~this~~ this awareness as something --- I said a little while ago, the question of a new faculty. The faculty of my mind, with which I want to see myself impartially, is very much like a sense organ. It is the sixth sense. Gurdjieff talks about that. And people do not know what is meant by it but it is really that, that I then have an ability with my mind to receive impression of myself as I am. The seventh sense is that this impression takes place at the time when it takes place. It is the simultaneity. Gurdjieff, in several different places (talks about it (...?). You will find it. There are two. They know the five. The other two, they do not know, these poor Earth people. But it is in that direction that they have to think. When I now try to convert energy into a higher form of energy, I have to localize this in such a way that it belongs to the possible formation in myself of something that I could grow in that direction. It is what I call the spiritual body. It is exactly that body which has to do with emotions. And now, when I have energy for the possible fulfillment of that body into a full grown body, Keesjan, I am then crossing over the bridge of Fa in the development of that body. This bridge of Fa is where the conversion takes place. And

it is exactly there that the outside shock has been given by making the impression, on account of collectedness, conscious for myself. And now, when I overbridge this Fa, I am in Sol of that body. And in Sol of that body, I am awake regarding my first possibility of Do Re Mi of that same body. Therefore, I can continue a little longer to remain awake because I have the energy which is now available in Sol. It has been transported across the bridge. You see? So, when I say, "I try to convert it", I convert it for a certain purpose, in order to become food for something that is in me and must grow. And the whole purpose of work is something in me starts to grow. It is not just a matter of being awake. Or it is not even a matter of having my impressions become conscious and go to my subconscious. No, it is actually the development of something that must be completed before I can start functioning in the normal way as a human being should. And I am still talking about my interest as represented by man number four and my permanency as represented by man number five and both belong to my Kesdjan Body. And the whole point of work is to try to ~~human~~ make this. But it is linked up with a higher rate of vibration exactly the same way as my emotional energy has to be changed into that kind of vibration in order to become food for Kesdjan. So, you see, I do this quite intentionally and I understand it now. And it has a reason why I do it because when I become aware of the emotion which takes ~~plunge~~ me up, and I also then try to become conscious to that, I also, in that, in this process, certain things are taken away from the ordinary manifestation of expression of letting myself go, but part of it now becomes available for an entirely different purpose. This is one way of doing it. Sometimes it is very effective. Sometimes it is not available. You see? It is not (...?) when there is no strength. Then, there is another road. It is a ~~detour~~ detour. That road is: I see myself effected by an emotional condition. I have an expression which belongs to my body. My body now ^{in its} ~~now~~ expression

helps to formulate my mind. I am not only staying with my emotions. My emotions take me up. My body becomes interested or it follows whatever my emotional state demands. The condition of my body tries now to express itself by means of a mental function. You can say that my mouth is something physical. Nevertheless, what it says, how I say it, the kind of intonation, have a great deal to do with the formulation of words in my mouth. My mouth goes with my intellect. So, here I am. And I assume that I am completely taken up because it effects me so much. And I say this and there is the possibility that at the time when I say it and shortly after that, I hear it. I say there is a possibility; It depends entirely on how involved I am and also in what kind of condition I usually am, and also in how often I have that kind of experience; how often I have let myself be reminded of conditions in work. So that all of that together can produce at certain times when I have, almost like a shock, a picture of myself seeing myself. I am reminded of work. I can work; not in the real sense. That is now closed. But what I can do is to make my mind function in accordance with the condition in which I am. And I emphasize it. So, I say, "God damn it." ~~It~~ I hear it. I wake up. It is not that I criticize. I see it as something that is (...?). It belongs to my emotions. It belongs to my expression but I have heard it and it is like an echo still in my ear. And now I say it and I say it again, "God damn it." With that, I put everything of me in this expression. I go along with it. I do not oppose it. But I go along and nobody else. You see? It is not my feeling anymore, it is my body anymore; it is not my mind. Something in me now makes my body say God damn. This I emphasize and I hear it. Now I am back again into a state of seeing myself because I have intentionally introduced an entirely different element. This element has to do with the unity of myself. And it is on that basis that I now try, as I say, to detour, to try to wake up to the fact that I am angry. And then I can continue --

anger because now I am present. You see? The solution is entirely different from ordinary non-expression of negative emotions. It is just the opposite. But it means that I put someone in the saddle. In the first place, it has to be a person who can take care of the conversion. In the second place, it is a person who takes care of my manifestation. Alright; you try either one. It does not matter. You can overcome it. You will see. And very soon that amount of energy that now is being spent will be of such tremendous help to you that it can be used for staying awake.

QUESTION: (Ruth Axelrod) What do you think of actively reasoning when you are negative?

ANSWER: Oh, I would. I would very much. You know, I have said once in a while, my attitude towards what I would like to become has been something in me that can start to function a little more impartially. But, at the same time when I do this, I can not lose ~~interest~~ contact with that what I am interested in. I am up against the difficulty of seeing myself with something that is part of myself. I can become, to some extent, aware of certain moments of physical existence by means of something in my mind. And that is what I call the development of that kind of faculty. But then I really ~~must~~ come to grips with the conditions in which I am. They include my emotions, they include my thoughts. And the difficulty then that if I want to have something that is part of my mind, and my mental process, look at that what is also a mental process in the form of my ordinary thinking, I have a terribly hard time. Now what do I do? I try to see that what I would like to exist. I believe that it is possible for me, that it could exist; that it could exist by itself; that it could exist with enough ~~strong~~ interest in ~~my~~ pool me who goes thisway and that way-- sometimes with thoughts that are not necessary, sometimes considerations, sometimes little feelings, sometimes jealousy, sometimes things that do not belong and I

know it takes energy away from me and I really think that it is not becoming to me to continue with it. I have now a feeling of this. Something in me has become an older sister looking at the younger sister. It is this relationship. An older sister has some more wisdom. She look at the younger sister and sees all the life that the younger sister has and all the shortcomings and all the stupidities. Nevertheless, it is her sister. Something in me becomes interested in me. And it is for the good of me that the older sister will say, "Let's talk it over". Let's have a little conversation. I come to myself. I consider. I see it. I watch this. I said this and that. Maybe I couldn't have done it differently. Nevertheless, I have done it. I remember it but I see it now, not as something all the time mulling around in my own mind as the younger sister, but as I try to see it separately from that, and, at the same time, I have towards that what is my own. a blood relationship. I have towards my body not only the responsibility but that ~~which~~ it is also I, even if I is of a different form of energy. It still is me. It belongs all to me. It belongs all to God, if you like. But, in any event, that what I myself with at the present time is not only interested in that what happened but also that what I could guide so that ~~the~~ the happenings are less and less and the actuality of guiding becomes more and more. So, I sit quietly. I come to myself. I mean by that, I come to a realization of my existence. I see myself, that is, the younger sister. I see it in manifestation, I see it in physical, feelings and thought. And somehow, I now start to talk to it. "Why should I? Tell me. I am interested." I am not right away telling the sister, "Don't." I am interested. "What were the motivations? How come? What? Why did you say that?" I do not want to criticize it. I want to understand it. I want to know what it is that makes me behave the way I do. I do not want to judge myself. I can not judge myself when I do not know all the facts. I have to see how it is

because of a variety of all kind of conditions and conditioning, my life, my experiences, my mother and father, my habitual thoughts that I have, everything that I have gone through all have made me what I am. And here I am. But now something want to see it, and with all the sympathy in the world. So that that what actually is inaccordance with nature and that what is my ordinary personaltiy, human nature, habit, everything included, will feel at home ~~to~~ to be honest. I think the difficulty in work is that we do not have enough strength of that what I call an older sister ~~on~~ that what could be called the beginning of I., so that, that what is it can ~~be~~ be honest and will trust the presence of I. If I can make this body, this manifestation feel that nothing will happen to it, that is ~~againt~~ not going to be spanked, that it will not be put in prison, that it will not be forced to do certain t ings agsinst its will, but that there will be some kind of a force of justice inwhich I becomes, my personality, becomes acceptable. Then I will go ~~th~~ that kind of judge and say, "Here. Look at me and then tell me honestly. I am interested to find out what I am." I am not as yet interested in ~~judging~~ changing it. O can nit do that yet, until I have the facts in my hands and then I say, "Now darling, I will do this and I will do that." Then, in that, I wake up to the fact that my sister is not me. You see, first I have had a relationship, that it belongs, that it is me. Then I say, "Now wait a minute. I was that. That what now sees is not that. Now I can tell you. You do your best and I will do differently." This is the next; I will be ~~thru~~ with you. It means that in my work, in my daily life, in my behavior, in everything that I now try to do in ordinary life, something is with me. What is this something? It is my inner life. It is something that is for me like an older suster. I not only admire it but I wake up to it and I respect it. And for me the authority means that it has a different kind of quality because its authority is based ~~an~~ expereicned of the older sister. Therefore,

when I say I, you must know that in nature it is different ~~from~~ ^{from} that what I am myself. But I now manifest in ordinary life and I do this and I do that and at the same time there is something in me that is also there, and looks. And even if, for the time being, I can not as yet be there, at least I will know that it exists. I am still in my ordinary life. I am engaged; taken up by everything but the knowledge that something in me also not only is interested but can see it correctly and justly. that will give me, in my manifestation, a certain assurance: I am. You understand? I can have many conversations with myself and they all end up with: I will be. It is the conclusion of any kind of a conversation in which I try to explain my behaviour, in which I see that my behavior has been this and that and I then, having ~~when~~ weighed all ~~x~~ things, the balance stands still at the point of: I am. I then am, with that what is inside, that what I manifest.

QUESTION:(Theresa Crager) I would just like to say how grateful I am that I was able to go to the film on Saturday morning because it made a tremendous impression on me. I prepared for it before hand. (Several ~~many~~ sentences follow that are inaudible) And I also during the day had many moments of seeing myself.

ANSWER: Yes, it was wonderful, There was an expression of something in that, you know that (...?). It had by itself a certain level and with that one could (define(?.) that here was, by means of such movements a way to show a person, if he could do them, that then, in doing them. he could reach a certain state of awareness. And it is absolutely true that with this and in this kind of performance, one can have all kinds of little remarks about it. In general, that was the impression that could be created; that those who partook in this particular difficult form of expression, that they themselves did profit when you saw it. You know it is an entirely different form and the movements are better when they engage all different parts of myself and the ...

n not as good when they only have a little part of oneself. And the true Gurdjieffian movements are those that engage everything. It has to be with the head, with my hands, with my feet. It has to be with my thought, my feeling and my physical body. And then, in the combination of the three, not necessarily in a harmonious way, but a combination which is then under the command of something else. Then that representation means that through the three centers, I become aware. And it is not only that -- I almost said fanatic, but I mean a fakir. It is not only that my body is becoming proficient in certain movements. It is that my mind has to have a concept ~~at~~ of what it involves. I have to have a wish to make the parts of my body which do not easily conform to that kind of movement in such a way that they are under the influence of a force which is not my (heart[...?]) And therefore, by means of movements, I could become awake. I could become conscious. Music, the same thing. Mime, the same thing. These three things engage all three centers. If they engage only one center, I have the fakir, the monk and the yogi. But the fourth way is exactly that the three can be combined but in three different directions; emphasizing the physical, emphasizing the ~~em~~ ~~em~~ emotional, emphasizing the intellectual. And for that, it was a wonderful thing to see because the movements, as such, can not be misrepresented so easily. They are there. It is like a law. The same thing is true of music. Music also has a ~~in~~ certain law which, once laid down, it has to be played in accordance with it. The only trouble with mime is that there are ideas and concepts but then your talking machine starts to reformulate and reformulate and it is (difficult?). That is why mime, that is, the approach through mime, is an extremely difficult one. Hardly ever can we honestly say, "This is so", but, in movements, it can be produced.

QUESTION (Deborah Ravenal) Asks if the film will be shown again as she

had to work and could not come.

ANSWER: It will probably be shown again but I do not know when.

It was very powerful. It left an extremely good impression, particularly emotionally. Intellectually it was a different matter; that is, how one sees the people, what one thinks about the movements. You know, (...?) the approach on an emotional level, that if you let ~~if~~ yourself be effecsted that way, that film was tremendously powerful.

QUESTION:(Mae Ripps) Largely inaudible -- something about her impression of the film.

1
ANSWER: Yes Mae. I think that there were many. When we left, the quiet that there was, and apparantly the whole surrounding was right because there was something (...?). Obly I had a little, I felt a little before hand that there was babble-babble-babble by people who should have been much more awake. But anyhow, as soon as it started and there was Gurdjieff, there was a tremendous force that come out of that. It is a good thing we know. We do know. I hope we know. I will start, beginning of March, with a third group. Now, let me explain about a third group because it is in relation to the other two groups that the third group will have a different kind of a character. I will try to do it on Monday evening because some of us and some of the Wednesday group have to go to movements and therefore that evening is already a little upset as far as the index is concerned. So I would like to put the index on Friday, more or less regularly, and on Monday at 7:30 another group, a third group. It is an ordinary group. I very much ordinary, low-down, near-the-ground group. You know, not as much a discussion of theory and not having too much discussion of work. To some extent it is an experiment because I have such a strong feeling that there are many people that would like to know a little bit more about work but do not want to know too much as yet. They have an interest. They have also a certain dissatisfaction

There are people who have a feeling towards wanting to find out a little bit more about - they may not call it their inner life, but they may call it a relationship towards a higher being or to that what they believe is more essential in their life, or perhaps something to which they can hold on, in very simple terms and not much (foo-fah?) about it and not having to confess or to follow a school or to go to church. And many people are not interested because they have already something that they themselves feel is quite alright; scientifically, artistically, philosophically, psychologically. Whatever it may be, it may represent for themselves and that have already a certain name. And people recognize them as someone who has had their picture in the paper and so forth. I do not know how to reach such people. I am quite certain that we will not reach them by means of a school. I think these are the types of people who will never come, to say it quite bluntly, to a foundation. They may come to a little bit of an apartment out of curiosity. And I do not want to have this, in any way, in the form of even lectures. I would like discussion. I would like a little (...?) Even some of us who want to come, can eat. It all depends of the kind and the type of people. But I would like to draw in to that kind kind of group, certain people that are a little on the fringe. Certain people you know, certain people with whom you may have had a little discussion or maybe mentioned Gurdjieff; but where they have their own problems and therefore it is difficult to answer. In the general discussion which can take place among us as a group, we may have a chance to develop certain ideas. It is with that in mind that I think that this Monday evening could be a useful one. And I would like to ask everyone who has friends or acquaintances of that kind to let me know and maybe we can set it up. Out of the Wednesday group, I ~~think~~ think that some of the

to the Monday because there are some new ones and there are people who really belong more in that kind of a group than in the Wednesday. There are some people on the Wednesday who gradually might come to the Tuesday. There are some in the Tuesday who might go back to the Wednesday. I will try to arrange that in accordance with the best judgement I have. And actually when I make that suggestion, I hope that either we ~~it~~ can agree or if we don not agree that we will talk about it and you will ask me the reason why. The reason for it, and I now say it in a general way, is that I want the Tuesday group to be much more active. I would like to change the character of it and I would like to work ~~work~~ but I can not work when people are not honestly and seriously interested in work with enough material to work with. This is the criteria. The association with work, the association with ideas, will not produce the material. There is curiosity, there is a certain amount in your mind which is quite alright; and a certain amount in your feeling which is quite alright but you have to have material to work with which is only available and is only obtainable by an application of really trying to work; by experience of that work means. And this is the characteristic of that kind of group that I see as a Tuesday group. And, for that reason, if I suggest that you should not come, do not think that I look down on you in any way but I feel that it is not right for you to be here because if it is not that kind of a group, I will not be able to do what I think I ought to do. And I have in mind trying something in a very small way and really I am not putting myself up as a teacher at all, but I wish I could, in some way, share certain experiences and certain ideas on the level where I know such experiences belong. And I must not have the feeling that I degrade the ideas or such experiences in any way or that I would feel hesitant in mentioning those in the presence of

who would not understand. It may be a little while before we get to that point. Do not worry about it. It will come gradually because I have the firm belief that it is right and that it is also necessary. And whenever it is a necessity, it will come in time. When this psychological time appears, I would say, all of us wukk know it and we don't have to go into it just like that. We will slide into it gradually. And we will, I hope, gradually base certain progress on that what we reach (together?). I wish you would think very seriously about Monday. In that will be our growing end. We can, among us, on Tuesday, maintain a certain level but we will be dependant at certain times in Tuesday groups, and everyone who comes will be dependant on the necessity of how do I explain this or that to someone else. How can I share that what concerns me and inwhich I have a belief to otjers who are ~~not~~ a little bit more unbelieving ot perhaps are not as gullible as I was. Questions of this kind will come up and must come up for anyone who is honest and serious about work. And then it has to be on the basis of an exactness; something that you must make sure that whatever you say is correct and is not based on a little bit of (...?) or an intellectual curiosity. You have to know. You have to be able to say. You ahve to have the proper people to talk with. And it is very necessary thing for ones own development to have to make yourself talk, formuate; ~~and~~ and, in that way, help maintain your own level and maybe help someone else. So, for that reason, anyone who wants to come to Monday, is, of course, welcome. The emphasis is on the other ~~my~~ people. I depends on your type. You can not do too many things. I know that. The opportunity is there if you wish to come. Anyone ~~from~~ from the Tuesday can come to Wednesday, can come to Monday, can come to Thursday, can come to Friday. Really, it does not matter. It depedns on your time. It may be that you do not have all the time. Maybe you want to

go out sometimes. Maybe you have birthdays once in a while. Maybe other things happen. Who knows? Maybe you have to wash stockings. so, you have to be free about this. But you have to have much more ~~p-~~ and I keep on repeating this, you have to have much more the wish of putting more work into that what you are, so that you life, because of that, gradually cahnges. It must become noticeable. If you frown, you msut frown less. If you are lazy, you must become more active. If you are gossipy, you msut know how to shut up. If you are critica^{of others}l, you must know how to love them. If you do not like animals, you must learn to like them. If you do not like work, you must learn how to work. If you get tired too soon, you must learn how to stretch the point in order rwally to get tired, and things of that kind. You ~~lif~~ life, your (home?) I almost would say, you appearance, the way you are, your behavior, the conditions of your mind, the thought you allow, the feelings you indolge in, all of that, the vainness with which you want to live and ~~you~~ should not live with it, your knowledge that you know that you can not do this and that and still you continue time after time to give in; all of that it belongs. It belongs to the totality of work. Work is the application in your ~~xt~~ life. If in life I am not very much, I can never introduce even work. But, if I wish to work, I ~~xxxx~~ start with that what my hand finds to do. And I will have to have towards that then the proper help and guidance and the proper attitude of prayer that I can ^{be} ~~am~~ what I as man ought to be. That, I hope we can learn. I think we can if we really want to and if we are hinese and if out of a group of this kind could be madea nucleus of a real representation of the validity of the ideas of Gurdjieff, I would be terribly happy. And I would see in it the possibile fulfillment of that what one life really could be. If we want ~~how~~ to work for that, thwn let's work

together and let's stand each others manifestation. A good week,
Let me know if you have any ideas. And let's hope we can meet
again next week in a good healthy conditions. I hope. Goodnight.